

ify the practice is entirely new, and places it in the ap-

hat this con- the voice of collect no in- ing in the an- there may be necessity, ation of gen-

in regard to rdance with ers are a dis- they were in- Head of the when on the is reasonable judges as to are to be ad- a reasonable act should be

t is the testi- iniquity, and regard to the re come back alists on the een said, it is theories men- The right of and not with have nothing son, or in the re of the wis- ough they re- ation in their he practice of bly not an in- urred among England, dur- cures. ories of Con- between them than in prac- eality. Both and neither of the language set forth. In have no right the consent of en called to it way. In oth- ave this right, ey should ex-

ned, he should e church, and ould be called inisters to or- outhout its cou- togeth for s violation of a wide depa- riation duty. a pastor, who ship of neigh- s, there is an- the neighor- together. The non concern- e deeply inter- easonable that regard to it. r, by their pas- at the proceed- and that every to meet their

to be ordained ink it best that l be consulted, never it can be a matter of so that all due de- the churches; at their voice it can be with

er, as they of- cause of truth an evangelist o council can be action of the e had. A case t, at some mis- of the globe; remote frontier ntry. In such and the duty of form the work nee manifestly ded, the Apos- yoke-fellows" remonstrances, en did do. The frequently done in this country at two hundred objection to it, our churches, Congregational- gregationalism, power is vested ith the church, it does not fol- can do nothing ; or that they e not expressly f the churches. preach the gos- aments, which e often called to ies, without ob- t of any church, to confer ordi- not; and in ca- above, they may objecting them- inconvenience council, or ask- es in any other far from having e evangelists are inces supposed, in, if they were general interests that case suffer, of his kingdom

in Advocate. REFLECTIONS. e, for a day, the Nature seems gle, that sours ars a heavenly angelic flight, over death and sters, warbling very hough, im- y harps, filling arlon. Should he morning, as ? body should be ing, that none

would dare ask him, concerning any worldly employment on the Lord's day. When the church arises and puts on her beautiful garment in this respect, then she will teach transgressors her way. B.

Communications.

For Zion's Advocate.

An Analysis of Millerism.

In presenting an analysis of this delusion for the consideration of your readers, it is necessary for me to state that I do not include as the subjects of my remarks, all those who have a partiality for the belief that the 2d advent of Christ, is near at hand, nor do I include any, even who have not passed beyond this bound, adopting such other views in connection with this as interrupt their fellowship in the churches with which they have been connected. The doctrine of the 2d advent near, is now one of the least exceptionable doctrines, which characterise the Millogites, so called. As a body they are extremely Arminian, discarding the doctrine of personal and unconditional election, also the doctrine of the saint's perseverance, and of the immortality of the soul, adopting as an article of belief the annihilation of the wicked, and a strangely sensual view of the future inheritance of the saints. They lay claim to an infallible guidance in doctrines and practice which in many places operating to exclude and forbid all the ordinary modes of communicating and obtaining information, has shut them up to this only way of being taught—that of being left to follow their own blind imaginations, till their absurd and fanatical extravagances should convince them of their delusions; hence in many places we now find them divided, and on one side are ranged a fanatical group, some pretending to discern spirits, some to prophecy, some to visions and revelation from God, some to spotless purity, some to infallibility—and on the other side, a company in complete amazement and distraction, with no fellowship for the churches from which they first separated, and yet convinced of their mistake in regard to what at first was their strongest pretext for non-fellowship. Unsettled in their doctrinal views, and no acknowledged principle of interpreting the scriptures, by which to become acquainted with, and established in them, they are now as vagrants and paupers who, having forsaken their homes and renounced both its restraints and privileges, have expended all their substance in proving to themselves the impracticability of their visionary substitute. They have no homes, and have by their inconsistencies, rendered themselves obnoxious and suspicious, to all who have the shelter and provisions of a home to bestow.

It is an analysis of this species of fanaticism that we seek, in order that we may if possible correct its causes, or at least be upon our guard to prevent their progress and development.

It may be observed, then, that as in all religious fanaticism, there is seen a great development of Spiritual Pride, including both self-complacency and self-sufficiency.

There must indeed, be a great degree of self-complacency, to warrant on their part, or even to suggest the phrase so often used by them, as the pretext for separating from their churches. They must come out from Babylon.

There was a vast difference between God's people and Babylon, when they were called upon to forsake her. She had been found against the Lord of hosts, had oppressed the children of God, and become rich and confused in her population—every thing had been made to yield to her plans for self-exaltation and aggrandizement. But in regard to those who were to come out of her, "In those days, (as the prophet says in that connection,) and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Now for an individual, or any number of individuals to make this contrast between themselves and the Christian churches of our land generally, and to claim for themselves that degree of purity which shall require their separation from them, is a quite decisive indication of a great degree of self-complacency, and he who takes to himself the responsibility of thus judging and denouncing the children of God, who are so frequently enjoying the most pleasing indications of his favor and general acceptance, must be under such influences as blind him equally to his own delinquencies and his brethren's virtues. But in exact accordance with these pretensions their leaders sound the word of command, as in this connection in scripture, and "he that heareth," says the same. "Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord: shout against her round about; she hath given her hand; her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her;" and as there is no lack of those who, in their own estimation, are without sin, the first arrow is shot forth, and the whole quiver exhausted, and if it had been possible for a weapon formed against her to prosper, she would have been put to death long before the conclusion of 1843: But according to the promised heritage of the servants of the Lord, "Every tongue that has risen against her in judg-

ment has been condemned." Equally strong pretensions to self-sufficiency have been manifested in discarding the ordinary and essential helps to Scripture exposition. A knowledge of the original tongues has been contemned, and the bare profession of knowledge and an established reputation has been to very many the most palpable mark of the beast, and to sustain a most gross perversion and abuse of Scripture, that the wisdom of the wise and the understanding of the prudent should be brought to naught, and the mighty work of effecting God's purposes be committed to weakness and foolishness, many have been disposed to extol ignorance, and to seek out priests whose lips kept ignorance and foolishness, seeking the law at their mouth.

Consciousness, also, is a marked characteristic of this class of people. No other people, it would appear, have common honesty, nor are deserving of ordinary courtesy. Very modestly assuming that all their extravagant views are self-evident. Every minister dissenting from them is a hireling, who loves his salary and his place too much to preach out his honest convictions; and every church rejecting them is a corrupt body, hypocritical and proud, endeavoring to secure the friendship of the world by refusing to warn sinners. Forgetting how recently they have espoused these principles themselves, and the long and consistent walk of very many Christians who do not go with them, they do not think of imputing this difference to aught else than some moral obliquity, and show themselves the farthest possible from exercising such a charity as without which the Apostle says all professions and mortification and penances are nothing. OBSERVER.

For Zion's Advocate.

Universalist Stupidity.

In the last "Trumpet" there are some remarks intended to be very severe upon a writer in the "Christian Secretary," for offering to give up "close communion," provided their opponents will give up "sprinkling;" meaning evidently, *affusion of every kind*. This throws the consistent Editor of the "Trumpet" into quite an ecstasy;—for he evidently thinks this *blast* will well nigh stop our mouths. But what is this great *concession*, this "abandonment" of that for which we have professed such "sacred reverence?" Why, simply this—that we will *unite with them, at the Lord's table, if they will remove the only thing which has ever rendered restricted communion necessary*. Thus has this "Wa Trumpet" sounded in vain.

The Editor attempts to change the ground of the "Secretary," and says,—that the Baptists, through the paper alluded to, if they endorsed the sentiment quoted, "distinctly offer to abandon all their sacred reverence for close communion, if the *Pedobaptists will abandon infant baptism*." If the Editor was so stupid as not to see, that he had uttered quite another sentiment, from that quoted by himself, not twenty lines above, we pity him. But if he designedly *changed the ground of union*, we would advise him to read and take to himself the last sentence of his own article; and not "bargain" away for so trifling a gain, both "conscience and truth" at the same time. B.

For Zion's Advocate.

The Way to aid Home Missions.

From Mr. Alfred Brush, Pine Plains, N. Y.

DEAR BROTHER HILL: Enclosed, I send you thirty-nine dollars from the Bap. Church at Pine Plains. We wish you to make our pastor, Rev. Joseph B. Breed, a life member of the American Baptist Home Mission Society, and forward him a certificate at the earliest opportunity. On the last Sabbath in May, our pastor preached a sermon, in which he presented the claims of your society. There was a collection taken up, amounting to \$24 75, when our respected brother Booth arose, and proposed to make the amount equal to one dollar to each member, by paying one half the balance due, if the church would make up the other. It was immediately responded to. Our number then was fifty-four. Fifteen dollars we have remitted to our missionary within the bounds of the Association, and the balance we now send to you for the benefit of the Parent Society. As a church, we endeavor to give every year to the benevolent objects of the day. Although death has removed some of our members who gave liberally to the cause of Christ, and the support of the gospel makes large drafts upon our little band, yet we feel that our sphere of labor is not to be confined to our own village and neighborhood, but we pray that the destitute places of this and other lands may speedily be blessed with the gospel of Jesus Christ; and while we pray, we send you our mite to aid our prayers.—We have hastened this money to respond to your recent appeal, and we hope it may stimulate our sister churches of the Dutchess Association so do as much or more, by the time of our annual session in October.

If all the churches of our denomination in the Atlantic States would adopt such a plan as the above and be equally liberal, we could soon supply every feeble church and rising village in the Valley of the Mississippi, applying for or needing our aid, with ministers. We should have no need of collecting agents—no salaries to pay them. We should hear more of the advance of the cause, the building up of churches, the conversion of souls,

and less of backsliding Christians, religious delusions, fanaticism and errors, of abounding iniquity, and danger from Popery.

What a glorious change from present circumstances! What a blessed work for the churches to perform! How easily it could be done! Brethren, will not all try to do it? BENJ. M. HILL, Cor. Sec.

For Zion's Advocate.

Moral Agency Explained.

The question has sometimes been put. "How can man be an impenitent sinner, and yet a moral agent?" The difficulty in the minds of some, seems to be, that they use the term moral, only in a secondary sense, viz. in the sense only of conformity to the rules of right—of being virtuous and truly good. Whereas the primary meaning of the term, is that of pertaining to practice or manners, in reference to right and wrong. In this definition the idea of a Law-giver is contained who has laid down the appropriate rules of right, and enjoined intelligent beings, endowed with the requisite natural powers to obey them. And here it may be observed that human manners in general, that is, whether conformed or non-conformed to the rules of right, are intended in the foregoing definition. Here also let it be remarked that since man has the requisite natural powers to observe the rules of right which God commands him to do, whether he is disposed or indisposed to their observance, he must be regarded as a moral being, or, in other words, a moral agent. And since, as has been observed above, the term moral, in its primary signification, embraces the whole of human manners, it must be evident that a moral agent may be in, what we may denominate, either a good moral state, or bad moral state, according as his internal faculties are either conformed or non-conformed to Jehovah's specific rule of right. In view then of what has been said how expressive is the declaration of the Savior that "A good man, out of the good treasure of his heart, bringeth forth good things and an evil man, out of the evil treasure bringeth forth evil things." What then though it may be said concerning an individual in a bad moral condition, in the word of inspiration? "Can the Ethiopian change his skin, or the leopard his spot? Then may ye also do good, that are accustomed to do evil." Yet in view of the foregoing considerations, and in view of articles Nos. 1 and 2, by S. in Z. Advocate of July 16, and 21, by none who may read this paper any longer deny that "Man may be an impenitent sinner, and yet be a moral agent." ELMER S. P. Livermore, July 27, 1844.

For Zion's Advocate.

How to treat Slander.

With some it seems to be a maxim that a contradicted slander is truth. If they abuse a good man, who is honestly engaged in his proper business, and he does not seize his pen, to engage in a newspaper war, it is *because he is guilty*. Is it not clear as demonstration? These assailants of integrity and virtue, seem to forget that a good man has something else to do, besides wiping off the mud which the envious and malicious man throw over him. If by a long and useful life he has earned a reputation, he may live up to his capital, without coming down from his appropriate work to answer every scandal which the malicious can invent, and the gossamer propagate.

One good man of our acquaintance, upon being asked why he did not answer certain false charges against him, replied "that I did not keep a clock," and his own time was occupied with other matters. Dr. Bellan used to tell his students "never to chase lies. A man that is always chasing lies, will not lack lies to chase." Let every man be conscientiously. If he makes mistakes, let him rectify them. If his faults are fair pointed out, let him confess them, and mend. But it is indicative of great weakness, for a public man to fall into a fever every idle and foolish story circulated to his prejudice. NEWSYER.

For Zion's Advocate.

An evil under the sun.

And what is it? "There are many evils under the sun"—which do you mean? I mean the evil of binding books for S. Libraries, in the manner they are now bound by the various S. S. Societies in the country. If, said a superintendant to me a few days ago, if the leaves were thrown together and a little paste thrown at them at random they could scarcely be more of a *sham* than they are now.

I call this an evil, because it occasions great waste of *time*. The time spent buying, numbering, covering and arranging new books is no inconsiderable affair. The business, in most schools, makes a heavy draft on the time and attention of either a superintendant, or librarian, or both. No multiply the time spent in this way, in a single school, by all the schools, and a time wasted yearly, will be found more than equal to the ordinary life of man.

And again, it is a waste of *money*. Suppose a Sabbath School book costs 20 cents in one year, by the ordinary wear and the book will be useless, and another must be bought in its place. Had it been properly bound in the first place, it might last, say 10 cents more; but then, it would last 3 years longer. The loss per year on a single book is 12 1-2 cents. This